

# ERROVR

## On the Right hand,

through a preposterous  
Zeale.

*Acted by way of Dialogue.*

- |   |                    |                                    |
|---|--------------------|------------------------------------|
| 1 | } <i>Between</i> { | Mal-content <i>an</i> Flyer.       |
| 2 |                    | Flyer <i>and</i> Anabaptist.       |
| 3 |                    | Anabaptist, & Legatine-arrian.     |
| 4 |                    | Flyer <i>and</i> Legatine-arrian.  |
| 5 |                    | Flier, Legatine-arrian & Familist. |
| 6 |                    | Flyer <i>and</i> Familist.         |
| 7 |                    | Flyer <i>and</i> Mediocritie.      |

Whereto is also added, certaine Positions  
touching Church and Antichrist: as written  
out the true holding thereof, it is im-  
possible for a zealous soule, to  
auoyde either Schisme  
or Faction.

By *Henech Clapham.*

*Ecclef. 7.*

18. Be not thou iust ouer-much, neither make thy self  
ouer-wise: wherefore shouldst thou be deſolate?  
19. Be not thou wicked ouer-much, nor be thou valiant:  
wherefore shouldst thou periſh, not in thy time?

Imprinted at London by W.W. and are to  
be ſold by *Samuall Moſtery* at his ſhop  
in Popes head Alley.





TO EVERY SOVLE  
that seeketh after Trueth in  
humilitie : for God resi-  
steth the Proud, and  
giueth Grace to  
the Humble.



**O**UR Saviour, pre-see-  
ing, that many under  
the cloake of, Going  
out of Babel, would  
go out of the Church,  
saying, Here is Christ, there is Christ;  
he chargeth his Followers, not to be-  
leeue them : much lesse to goe out.  
This wickednesse is growen now so ex-  
cellent, as if the true Christ could  
not be found otherwhere, then without  
in Woods, Miles, by-Stables, Barnes,  
and Hay-loftes; whereupon, all the  
speech now is, Goe out, goe out of Ba-  
bel, come into the secret places.

Math. 24  
23. &c.

# TO THE READER.

Matb. 7.  
15. 16. &c

\* This  
phrase is  
vied in Pro-  
verbs 10.  
21. 31. & 18.  
20. 21. &c.

Our Saviour foreseeing, that Wol-  
nish-teachers should come to the people  
in Sheepes-skinnes (that is, in Sheepe-  
like conuersation,) and by such shee-  
pish outward moralitie, labour to couer  
their Woluish, pricking, Schismaticall  
Doctrine, (for Doctrine is the fruite  
there spoken of, their outward carriage  
being otherwise Sheepish,) he sayth to  
his true Followers, Yee shall know  
them by their fruites: that is, you  
onely; that be indued with the true spi-  
rit of meekenes & lowlines, shall know  
them by the \* Fruite of their lippes,  
their schismaticall Doctrine. They  
shall haue the name of Prophets (a ve-  
rie good name) and their outward ca-  
riage shalbe like to Christs sheepe (a  
very commendable thing, and able to  
draw many) but examine once the  
fruite of their lippes, issuing from them  
as Prophets, Tunc Lupus est in fa-  
bula, then he is a deuouring Wolfe;  
howsoeuer he say (as some did in Esaiass  
(time)



TO THE READER.

*time*) Stand apart, come not neere to mee, for I am holier then thou. *And of such sort (sayth the Apostle vnto Timothy) are these,* which creepe into houses, and lead captiue simple women laden with sinnes, & led with diuers lustes; which women are euer learning, and are neuer able to come to the knowledge of the truth.

*The Spirit of Prophecie, hauing so plainly fore-prophefied of our times, and false-spirites, what are we, that we should be negligent in trying the spirits, whether they be of God? And seeing that these spirituall Wolues, shall for their outward carriage and life, seeme to be Christes Sheepe and poore innocent Lambes (and for that, many times be more worthy reuerence, then some of the truest Teachers) it standeth people therefore vpon, not to be caryed with a few painted flimsiams, but by the speare of Discretion, to gage the side of the Grecians wooden*

*1/ai. 65. 5.*

*2. Tim.*

*3. 6.*

## TO THE READER.

Horse, for trying out, whether the inwardes be not planted with engines of death. Latet anguis in herba; the fairest face hath not alwayes the truest heart: Satan in policie, would haue his Seminaries, in th'outwarde appearance, to excell Christs Ministers; that so, as them selues be deceined, they may likewise deceine others. As for the true Ministers of Christ, Satan must needs labour to spot them outwardly, seeing he cannot keepe backe the doctrinall sappe of Gods spirit; which distilling from the lippes of the Teacher, is to beget and seed many.

Hereupon it is, that true Doctrine is often reiected, because of some external want in the Teacher. And againe, because of some excellent commendable outward things (in a Doctricer, or a smooth Pharise,) any doctrine is easily swallowed, be it schismaticall, hereticall, or trayterous: A plaine signe, that such people are yet destitute

## TO THE READER.

destitute of that Spirit, whereby they should be able to try Doctrine, and discern Spirits. And not onely that, but also full of giddy passions, and headstrong affections; as wil appeare in the ensuing Dialogues: where the very naturall character of such spirits, is by mee set downe; not without sundrie yeares experience had of them all: as also with no small expences.

If thine heart be un-hardned, it will easily ioyne with mee: If otherwise, yet herein I shall be comforted, that in this worke I haue serued God and his Church truly, though weakely. If something in the Conserours seeme too light, consider first, it is but the naturall character of that spirit: and secondly, that it is but as a feeling of that spirit's pulse, without any commoration or dwelling vpon it.

As I could, I haue done. If it please, it is that I pray for: if it displease any,

TO THE READER.

*I shall (through Gods grace) not onely  
peaceably passe by it, but also, with pa-  
tience await the change of their iudge-  
ment and affection. Farewell.*

*Thine as he may,*

He. Clapham.





THE FIRST DIALOGVE:  
betweene *Mal-content*  
and *Fyer.*

*Mal-content,*



Ell ouertaken sir, how  
farre do you trauaile  
this way?

*Fyer.*

So far as Granesend.

So doe I Sir : God blesse vs in our  
iornaie

I can not say Amen, to your prayer.

Why sir : Would you not be bles-  
sed in your iornaie?

Yes : but in saying Amen, to your  
prayer, I should testifie my selfe to be  
one in spirituall communion with you.  
Whereas, if you be that *Mal-content*  
which I sometimes haue seene at the  
Royal-exchange, you are a notable  
lim of Antichrist, and of all the Prote-  
stants, the most hypocriticall : for you  
say,

*Mal-con-  
tent.*

*Fyer.  
Mal-con.*

*Fyer.  
Mal-con.*

*Fyer.*

*Errour on the right hand.*

say, & do not. You say that the Church-gouernment in England is Antichristian; that is, opposite vnto the true Christ; and yet with Isachar you beare the burden of the Sonne of perdition, and say that rest is good; whereas you ought for redemption of your soule, to Fly out of Babel.

*Mal-con.* Pardon sir; I thinke I should know you: Is not your name *M. Flyer*?

*Flyer.* It is: and I charge you in paine of damnation, to flye out of Babel.

*Mal-con.* First, it is a question (sir) if so the Church of England may be truly called *Babel*? Secondly, if it should bee prooued a *Babel*; the question is, whether I may goe out of *Babel* without the Kings leaue? First for that *Israel* came not out of *Egypt*, before *Pharaoh* gaue them leaue. And secondly, for that the *Iewes* came not out of *Babel*, till *Yerem* gaue them leaue. I pray you (sir) therefore let mee heare what you can say: first, for the proouing it *Babel*: secondly, for our lawfull flight from it?

*Flyer.* O sir Mal-content, haue not you your

your selfe taught in word and writing,  
specially in your suites to Parliament,  
that the true gouernment of Christ Ie-  
sus (consisting in Pastors, Doctors,  
Elders, Deacons and Widowes) is  
lacking; and that Antichrist in the  
roome thereof, hath toyed in the go-  
uernment of Arch-bishops, Lord Bi-  
shops. &c. who with their long-swords  
do keepe out the ordinances of Christ  
Iesus? Haue you not so taught and  
written?

Indeed, I thinke, I so writ once in a  
Sermon vpon *Rom. 12. 6, 7, 8.* and in  
some of my petitions to the Parlia-  
ment, &c.

*Mal. con-  
tent.*

In your. &c. you may vnderstand  
many other Bookes, the most of your  
publike Sermons; and specially your  
Commentaries in secret, where your pri-  
uat Disciples might priuately applaud  
you. And if you remember I was one  
of your Classis, when in Cambridge  
you (in secret) chattered out that Ser-  
mon vpon *Rom. 12.* which afterwarde  
was published without name, because  
(it seemeth) you were not minded, for  
it

*Fijer.*

it publicuely to take vp Christs crosse,  
and to follow him.

*Mal-con.* You *Flyers*, be exceeding harsh in  
your censures.

*Flyer.* And you sir *Mal-content*, exceeding  
double in your dealings. But to come  
to the poynt: Do you not stand a mem-  
ber of that Church, whose gouernment  
is Antichristian?

*Mal-con.* What if I doe?

*Flyer.* Then you are a member of Anti-  
christ, and all your Prayers and Prea-  
chings but so many badges of the  
Beast: and all accursed.

*Mal-con.* But it may be, I stand no *Ordinarie*  
member of the Church.

*Flyer.* Are you a member of the Church of  
England, yea or no?

*Mal-con.* A member I am; but no *Ordinarie*  
member. For though I sometimes  
heare some man preach, that is but oc-  
casionally, as a man passing by some  
Scolds, might occasionally giue them  
a while the hearing. And as for the  
Sacrament of Communion, I neuer  
meddle with it; because *Righteousnes*  
can haue no fellowship with *unrighte-*  
ousnes.



ousnes: and so I am no ordinarie member.

O monstrous hypocrisie, with your two-peny-ordinary. Was it euer heard of in the Bible, that a man should be a member & not a member of a Church; which you call a member not-ordinary. So I may be a member of the Church of Rome, a member of Mahomets Synagogue, and of whom not. If this be not a Babel, a Confusion of men and manners, what then can bee? But answer to this question: Under whose gouernment are you, whiles you are in a parish Church, hearing a Preacher of the Bishops ordination?

*Flyer.*

To speake the truth, vnder the regiment of *Antichrist*.

*Mal-con.*

Are you not there held for a Subiect to the sayd Antichristian regiment?

*Flyer.*

The most (it may be) doe: but (it may be) that some there know that my heart is against their doinges.

*Mal-con.*

So, the good testimonie which you should seeke for of men, doth rest vpon, It may be, it may be. It may bee you may leaue this halting; but I know not

*Flyer.*

*Error on the right hand.*

not when. The Prophet Daniel had not this subtiltie, when (though he did well) he would not be thought of any, to doe euill, as omitting dutie of prayer to God. Hananiah, Azariah, and Michael, could (by your Religion) haue bowed before the Idoll, and notwithstanding haue saide, that their heartes were against it: and one of them could haue borne witness of anothers good meaning. But they had learned, that both body and soule were bought with a price (even with the blood of the immaculate Lambe) and therefore they must glorifie God in both. Truth is naked, and seeks none of these corners. But tell me I pray you: If the King should giue all his subiects leaue, to forsake all communion with the Confused people, leiturgie and gouernment of the Church of England, would you not forsake them al, and betake you presently to that Church wherof I am a member?

*Mal-con.*

Indeed, I should. And that is the maine point in truth, the King not giuing leaue to come out of this *Agg't*,  
this

this spirituall house of bondage.

Male-content, You tearme your Church very filly, A spirituall house of bondage. And because Spirituall, therefore not to be stayed in til the king giue leaue to goe out. No more then the Thiefe, Adulterer, or Murtherer, is to stay in his sinne, till the King bid him go out. And yet these cuils against the second Table onely; whereas the other is hypocrisie in religion, and flat Idolatrie against the first Table of the Morall law, which commandeth Holynesse towards God, as the second inioyneth Righteousnesse towards man. Though Daniel, Hananiah, Azariah, Mithael, and their brethren, might not depart Babel, & them coasts, til the king giue leaue; yet they might, ought, and did depart from their idolatrie and false worship, howsoeuer their bodyes (for testifying against it) were hardly intreated, and still kept in corporal bondage.

Mee thinkes (M. Flyer) you now touch your selfe, who departs the Kings Territories, and your owne  
native

*Flyer.*

*Mal-con.*

\*Ezek. 3. 6.

natiue land, which is more, for planting a Church amongst a people of \*hard language. For which respect, a principall *Norwich*-man of your sect, hath helde you for a true Church, while yce were in your owne Nation. But departing once the limits of your owne language, he hath taught, that so ye apostate from Fayth and Charitie, and to be no true Church. I thinke you cannot answer him.

*Fyer.*

If I could not, yet that is no excuse for your standing in spirituall euil. But I pray you, did not Elias fly in time of persecution? Did not our Saviour so, and teach his Apostles to do so?

*Mal-con.*

True, but no flight to continue with any people, whose language they vnderstoode not: much lesse there to planta Church.

*Fyer.*

Well, for that poynt I am not yet studied: I will aske counsell about it: Meane time, looke you to your winding and doubling, euen against the light of your minde, and confession of your mouth.

*Mal-con.*

Nay, we haue (some of vs) moe exceptions

exceptions against you. For you cannot be contented onely to depart from vs, but you condemne euery soule of our Church, for a lim of the sonne of Perdition, and so to stand visibly in the state of damnation: Whereas you know well enough, that many of vs grone vnder the burden of sinne, and do strue after that is good.

Mal-content, Mal-content, you must not onely grone vnder sinne, but griue at it, and fly from it, as I, and others haue: who as Deegoaes before the Flocke, haue gone forth, with our faces towardes Sion.

*Flyer.*

Besides (M. Flyer,) in the writings you publish, you fill all the Margines with allegations from Scripture, and the most to none, or to a lying purpose. As to giue one instance. It is held of you and vs, that the new Testament hath his peculiar forme of Church-gouernment, giuen by *Christ*; and that the old Testament hath his peculiar gouernment, giuen by *Moses*. And yet for prooffe of

*Mal-con.*

B.

*Christes*

*Error on the right hand.*

*Christs* Discipline and Institutions, you quote Scriptures from the olde Testament, which plainly establish the *Mosaicall* orders. A second instance may be this: Such Scriptures as speake of the invisible Church (known to God, for holy and vnspotted) you quote for probatiō of the visible Church, her state and constitution, which you intende must be *Visib.* y all holy & vnspotted in this life. If such allegation of Scripture, be not a notable taking of Gods name in vaine, I then vnderstand nothing.

*Flyer.*

First, let it be so: It shall be but as some of you haue done before vs. Let the Records be searched. Secondly, when the particulars shall be by you, or any your side produced, we shall giue in, a reasonable answer.

*Mal-con.*

Nay sir, which is more. *M. Himmie Barrow* drawing a Description of the true Church, when he comes to deliuer the *Canons of discipline*, he in that sheete of Paper, doth after the *Excommunicatiō*, place that Canon of the Apostle in *2, Thess. 3. 15.* *Let count him not as an enemy,*

one, but admonish him as a brother, because he beleueed, that excommunication was a power to edification, not to destruction. Your Congregation then, some yeares after his death, doe reprint it, putting to it the olde date, corrupting his method, falsifying his Will, by placing the sayd Canon before Excommunication; because after the *Casting out*, you would rid your handes of all tendernes and compassion, as delighting in nothing more, then in bitternesse against the soule distressed. The Apostle can say, *Though it be but a mans Couenant* (or Will) *when it is confirmed, no man doth abrogate it, or addeth any thing thereto.* But you haue done that which No man (that is, no honest man) would doe, in so causing his Will to speake contrary to his meaning.

*Gal. 3.15.*

Mal-content, I cannot beleene that thou sayest.

*Flyer.*

But I beleue it, and the Copies will prooue it. Besides that, I know him which reprooued that euill, at the coming forth of the second Edition

*Mal-con.*

tion at *A.* at the charges of *Arthur Bislet* : Whereas the first was Printed at *D.* where other Writings also of the same man, were then printed. But in a word (*M. Flyer*) there be diuers of vs are minded ere long, to leaue the Church of *England*; but with these prouisoos : First, to ioyn with your congregation we dare not, and that because of the many bloody vnrepentant censures lying vpon the neck of your Church, as *M. G. 70.* hath layde downe plainly in his Booke against your Societie : Secondly, in departing the Church of *England*, we are minded notwithstanding, to hold many of them, *Disciples* to the true *Christ*; and so doubtlesse, wee shall finde some succour from them.

*Flyer.*

I thought (*Mal-content*) thou wouldst discouer thine hypocrisie. Thy flying from Babel, shalbe yet with applauding some in Babel, that so out of Babel thou mayst haue some maintenance. I see that thou art in the gall of bitternesse, and in the hand of iniquitie. Either hold the Church of *England*



land (as the sayd Protestant doth) for a true Church, with some wantes; for which notwithstanding, the Church is not to be forsaken: or, hold with vs. A true Church it was neuer: or if some time it were, it now is no more a true Church, then y<sup>e</sup> Church of Rome. Helt not therefore betweene two opinions. If Iehouah be y<sup>e</sup> Lord, follow him: but if Baal be the Lord, then follow him.

Maister Flyer, I neither hold your side for *Iehouah*, nor the Church of *England* for *Baal*. But for your side, I hold it as an Errour on the right hand; and the other side, as an Errour on the left hand: *In medio quorum consistit virtus*, In midst whereof I stand, and betweene which I meane to walke.

*Mal-con.*

Mal-content. thou wouldest faine walke betweene the barke and tree, and not be pinchd. Thou wouldest be one with vs (as afoze) if the King would giue thee leaue; and now we are, as an errour on the right hand. Again, thou wilt one of these dayes, without the Kinges leaue, take leaue of the Popish Antichristian gouernement, and yet

*Flyer.*

iustitie many bearing that marke of the Beast in hand & forehead, for Disciples of the true Christ. Twis, thou holdes thou knowes not what; and they be seduced that swallow thy doctrine. But be thou, and some, as yee shall, I haue no small hope, that thousandes in England (that now stand on the tiptoe) will ere long, fall flatly on our side. Weare you not of teachers and people, in the farthest partes of Lincolne-shire, and Nottingham-shire, &c. who are flatly already separated.

*Mal-con.*

I heard of it th'other day, by a London Preacher; who sorroweth much for a Gentlewoman of place, who is sayd, to be absolutely gone from the Church. But as I know some of them Teachers, and specially him that is sayd there to haue baptized one of their Children in a Barne: so, my hope is, that their Seperation is not so farre as yours, but one with that which I purpose.

*Flyn.*

Do you purpose you know not what. Besides that, moe, and new kindes of Seperation, will cause the sad Protestants

Stand

stant to be more stiffe in his standing :  
and the Time-seruer will thereby take  
occasion to flout at vs all.

Then come backe vnto vs.

Nay, come you forwarde vnto vs,  
and so become more perfect. But Nay,  
is not this Grauesend hard by?

It is.

Then be we hush, for feare some  
ouer-heare vs, & may giue intelligence  
to þ crabbed Searchers. For the truth  
is, I am with the next winde, to goe to  
Sea, and I feare none heere, so much  
as that kinde of cattle and busy-body,  
pypping into this, and peering into that:  
that a man can hardly haue a Swordes  
scabberd lyned with French-crownes  
botwed, as M. Arthur Billet had; or an  
olde clumperton paire of Shooes,  
whose soales be lyned with Angels, as  
my brother George Clayton the  
Brick-layer had, but they will either  
by a priuie leach finde them; or the  
feare, a man shalbe put vnto (while they  
be about these) will be so terrible, as a  
sicknesse (worse then the Sea-sicknes)  
will sodainely surprize him.

Were

*Mal-con.  
Flyer.*

*Mal-con.  
Flyer.*

*Mal-con.* Were it not at the first, you denied cōmunion with me in Prayer (which makes me suspect you disdaine all fellowship with me at Table) I would willingly inuite you to a ioynt of Meate and a pint of Wine, before our parting.

*Flyer.* For that sir, it is but fellowship Ciuill; whereas the other is Spirituall. Wee may eate & drinke with a Turke, but not pray with a Turke.

*Mal-con.* Will it please you then (sir) to take a Dinner with me?

*Flyer.* I will, and I thanke God for it; who will haue Elias fedde, if but by the ministerie of an vncleane Rauē.

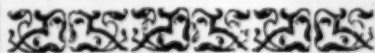
*Mal-con.* Doe you then hold me vncleane? and yet the Rauē (I take it) was not vncleane till he was dead.

*Flyer.* In your present standing, you are dead in sinne; and you, and all your actions vncleane.

*Mal-con.* Are we so? Then doubtlesse the Cooke is vncleane, and the Victuals vncleane; and you by eating them, should be vncleane: and therefore, go shake your eares for your Dinner.

And

And if you doe further prouoke mee,  
it is like I shall make the Searchers  
acquainted with you and your cleane  
Nobles: And yet they, being coyned  
by men vncleane, they shal'be vn-  
cleane also. Packe and be quiet, for  
feare I prouoke some to shaue you of  
all your vncleannesse,



THE SECOND DIALOGVE  
betweene *Fyer* and *Anabaptist*.

**H**OW farre do you trauaile, sir?  
No further then Middle-  
burgh, to night.

You come newly from Sea,  
doe you not?

Verily I doe. And happy it was for  
the Shippe (as a Merchants Factour  
could lately say) that I was in it: for  
had not I longed earnestly after Zion;  
and according to Gods decree, were  
predestinated before all worldes, to  
come

*Anabapt.*  
*Fyer.*

*Anabapt.*

*Fyer.*

*Error on the right hand.*

come safely vnto the true Church planted in these partes, as the Factor could say, all the Ship had been cast away.

*Anabapt.*

What true Church is it (sir) which you meane is planted in these partes?

*Flyer.*

Certaine Englishmen, separated from the Whore of Babilon: I meane the Church in England.

*Anabapt.*

From the Protestantes Church meane you?

*Flyer.*

The very same. My heart leapes to thinke how farre I am got from the Skirtes of that proude bloody Fornicatrix. Are you a Dutch-man, that you can parley so in English?

*Anabapt.*

I am; and sometimes was a member of the Dutch-church that is in *Namur*. But God opening mine eyes, to see the falsehoode of that Church, I forsooke it, and came so in to these partes, to liue with a Congregation purely christian.

*Flyer.*

What, with our people I pray you?

*Anabapt.*

There be certaine *anabaptist* people of vs, that came out from the *Brownists*.

*Flyer.*

From the Brownistes? Why, they be the people that I come to. But I

pray

pray you, let mee admonish you of one thing: Leaue that tearme of Brownist, for they despise Brownes standing, I tell you.

Yea, they despise his present standing, for that hee is returned to the Church of *England*; but meane time, they haue slapt vp his Vomite, and maintaine the blind Schisme he made from that Church.

*Anabapt.*

Call you it a blind Schisme? Blind they be not, that see the Holy thinges they see. No; Schisme is it; but a fayerfull departure from Babel.

*Flyer.*

*Bab:* You know not what *Babel* meanes; for they be a people ouer head and eares in *Babel*: so farre from being fled from it.

*Anabapt.*

Whooue that, and Ile leaue my Religion.

*Flyer.*

You leaue it? You may say, If God will giue you the Grace to leaue it: For it is a peculiar Grace to leaue *Sodoms* and *Aegypt*, spiritually so called.

*Anabapt.*

It is trueth you say. But I pray you, Of what Religion may you be?

*Flyer.*

Of the true Christian Religion;  
com-

*Anabapt.*

*Errour on the right hand.*

commonly tearmed *Anabaptisme*, from our baptizing of people againe, coming from the false Church; whereof your Congregation is a maine arrogant member.

*Flyer.* I tremble to thinke that you should dare so to blaspheme the Tabernacle pight of God, and not of man.

*Anabapt.* Pight of the Diuell and the Antichristian Man: Let mee spurre you one question; Are you Baptized?

*Flyer.* That I am, I thanke God.

*Anabapt.* Who Baptized you?

*Flyer.* A Minister of the English Church. And (I thanke God) it was done with a Sermon, and without the Crosse in the forehead.

*Anabapt.* Are the Ministers of *England*, true Ministers?

*Flyer.* No; they be slaues to Antichrist, in all his inuentions.

*Anabapt.* Marke what a foole you be; neither cail I you foole *Unadvisedly*. You seperate from *Babel*, and yet iustifies the ministeriall actions of the Ministers of *Babel*. Can they be Antichristian Ministers, and their essentiall ministeriall



riall actions Christian? Hath Christ appoynted any limme of the Beast to keepe his Signet, and to seale his people with Baptisme? Hath Christ giuen power vnto any to Baptize, to whom he sayth not first, *Goe and teach!* VVill the Ministers of *Antichrist*, seale vnto the true *Christ*?

Though they and their places be Antichristian, yet the Baptisme may be Christian. *Flyer.*

Once againe, if happily God may bring you out of that misterie of iniquitie: VVas the Minister himselve, first a true *Christian* before he entred into that function? *Anabapt.*

No; for he was a lim of that Beastes body. *Flyer.*

Did his ministerie then make him a true *Christian*? *Anabapt.*

At no hand, being a Minister in the body of the same Beast. *Flyer.*

He beeing neither a true Minister, nor so much as a true Christian; and your selfe also, a member of the same Antichrist, How could you by his Baptisme become a true Christian? *Anabapt.*

Out

*Error on the right hand.*

Out of a bitter Fountaine, can there come any sweete Water? As the first fruites are, are not also the branches?

*Flyer.*

I was no true Christian then, nor it any true Baptisme: but now being separated from them (as these of the Ten Tribes which came unto Iuda) My Baptisme is good, as their Circumcision then became good.

*Anabapt.*

English-man, the Comparison is not alike. They of *Israel* were commaunded to circumcise; but no Minister of Antichrist is commaunded to Baptize. The *Israelites* were a people that had been a true constituted Church; but as your selues say, *Englans* was neuer constituted of, or to the Lord. Thirdly, any *Israelite* might circumcise his Childe: but in your opinion, a Preacher of the word may onely do that. Till therefore you can prooue, that the *English* Minister, did but the commaundement of God in Baptizing, as the *Israelite* did it in Circumcising, you may goe with the Beastes marke in your forehead, as old and young in your Church carry it.

it. But come wee to another poynt.  
Doe you hold that *Christ*, which your  
*Egyptian* Priestes did teach you?

*Nes* verily; and by *Gods* helpe so I  
will.

*Flyer.*

And yet you are come out of *Babel*.  
Can they that teach people dayly the  
true *Christ* be Ministers of *Antichrist*?  
Are they not true ministers that teach  
and seale to the true *Christ*? Or if they  
be false Ministers (which you graunt)  
must not their principall falsehood  
then lie, first in teaching a false *Christ*,  
and secondly, in sealing to the false  
*Christ*? That is, the Ministers can not  
be *Antichristian*, but they must direct  
and signe the people vnto *Antichrist*,  
(vnder a colour of *Christ*,) and that  
onely can be the myserie of iniqui-  
tie. But another question: By what  
meanes seeke ye to be one with your  
*Christ*?

*Anabapt.*

By *Fayth* onely; which is wrought  
in my heart, by the outward ministerie  
of the word, and the inward operation  
of *Gods* spirit.

*Flyer.*

Silly, silly: Can you call these Mi-  
nisters

*Anabapt.*

*Error on the right hand.*

nisters of *Antichrist*, whom you defende for such, as haue not onely (as you say) taught you the true *Christ*; but also lead you by the true meanes, vnto that true *Christ*. Thus the blinde hath led the blinde, and both tumble in the ditch. Either make the Tree good, and his fruite good; or make it bad, and his fruite bad. O friende! I muse not, though you stand amazed; I my selfe was sometimes in such a strait: but he that gaue me simplicitie of heart, gaue me to winde out of that Laborinth. *Iohn* could not see the mysterie of that Beast in the *Apocalips*, till he went out into the Desert. God might (for your lynsi-wolfie Fayth) haue cast you away in the Sea; but in mercie he hath reserued you vnto a better hower. He did not cast mee into your way for nothing; I hope for a blessing, though otherwise in your perishing, I should become a good fauour vnto God. Thou in the Heauens, take the Scales away from his eyes, that he may see into the end of thinges that are to be abolished.

He thinkes it should be true, that the  
slaves of Satan, should onely serue  
Satan in their ministrie, as the Galip-  
slaves with Oyes, do serue the Turkes  
Lieftenant.

*Flyer.*

A very good comparison : whose  
Seruant one is, his workes they doe.  
For no one can serue two Maisters,  
specially, so crosse as *Christ* and *An-  
tichrist*.

*Anabapt.*

I pray you sir, then what be the Ar-  
ticles of your sayth ?

*Flyer.*

For that friend, remember what is  
written in *Ezek. 43. 11*. *Wunt they be  
ashamed of all that they haue done, shew  
them the forme of the house, and the pat-  
terne thereof, and the going out thereof, and  
the comming in thereof, and all the fashion  
thereof, and all the ordinances thereof. &c.*  
Implying thus much, that the Holy  
mysteries are not to be reuealed, but  
onely to such a soule as is first asha-  
med of all by-pathes of false worship.  
For the Childrens Bread is not to be  
cast vnto Dogs, that will ball against  
the trueth; nor Pearles vnto Hogs,  
that wallow in their owne shame.

*Anabapt.*

C.

I am

*Pier.*

I am ashamed of my standing, not only with the Protestant, but also with the Separist and Priuate: and I firmly betake my selfe to your Faith, till death vs depart.

*Anabapt.*

The Deaw of Heauen come vpon you. To morrow I will bring you into our sacred Congregation, that so you may come to be informed in the Faith, and after that, to be purely Baptized.

*Pier.*

Thanks reuerend man of God. I thinke sir, you are some Minister your selfe:

*Anabapt.*

That worde Minister fitteth not. I am a Prophet of the Lord, spoken of in the eleuenth of the *Reuelation*, which in homely apparaile (as Sackcloth) doe bewaile the peoples sinnes, protesting against the Beast, that come out of the bottomlesse Pitte. And (as I had in vision this night) the Beast in time, shall put me to death, for the Holy testimonie. But an Angell hath comforted mee, and sayth, that before that time, I shall turne the heartes of many Fathers to the Children;

and

and the heartes of Children to the Fathers; least otherwise the great power should smite the Earth with cursing.

O Sir, mee thinkes the spirit of life is entred hotte into mee. Hee thinkes I could leape into that passage Cart, and propheticke Fire vpon England, and all English Sectaries.

*Fyer.*

Stay holy Profelitte, thou must first be Baptized, and haue some diuine Vision from aboue. And so beeing made a perfect *Enthusiast*, thou shalt be able to turne backe the Floodes of *Jordan*. But stay, one is at our heeles. If wee fall into any talke of Religion, lay you your hand of your mouth, & be silent.

*Anabapt.*

I will, O miraculous Prophet.

*Fyer.*

The

C 2.



THE THIRD DIALOGVE  
betweene *Anabaptist* and the  
*Legatine-Arrian.*

*Legatine-  
Arrian.*

*Anabapt.  
Legat.ar.*

**VV** Ell ouer-taken Father; go  
you vnto Midleburghe?  
I doe sir.

I would be glad of your  
company: and so much the rather, for  
that you are gray-headed: and Moses  
commaundeth such Youth as I am, to  
rise vp before the gray-headed.

*Anabapt.*

Thou sayest well sonne; and I am  
glad thou readest *Moses* with some  
obseruance.

*Legat.ar.*

Without such diuine reading & ob-  
seruation, Man is worse then a Dog.  
What religion are you of, Father?

*Anabapt.*

Of the true Christian religion.

*Legat.ar.*

Professed according to what? what  
forme, Father? For the Papistes pro-  
fesse



fesse him according to one forme, the Protestants after another forme: and so the Puritanes, Brownistes, Anabaptistes, and others.

I professe him (sonne) after that manner, which is reuiled by the name of *Anabaptistes*; though *Anti-baptisme* or *Re-baptization*, is a thing we be not ashamed of, but rather glory in; as hauing onely power from the Lord, to deliuer that seale of Baptisme.

Are you Baptized then?

I am sonne.

And I am of minde, that there is no true Baptisme vpon the earth.

Not in the earth? I pray thee sonne say not so. The congregation I am of, can, and doth administer true Baptisme.

Say you so Father? Your congregation (as appeareth in Sleydan) is but, as of the last day. Was not the true Church (according to S. Iohns Vision in the Reuelation) to be for manie yeares inuisible, and not to be seene in the earth?

That is certainly true. And so I think

C<sub>3</sub>.

*Anabapt.*

*Legat. ar.*

*Anabapt.*

*Legat. ar.*

*Anabapt.*

*Legat. ar.*

*Anabapt.*

thinke, my Brother that heere wal-  
keth with vs, (your countryman, for-  
sooth) is accordingly minded.

*Flyer.*

I am.

*Legat. ar.*

I am of the same minde; and there-  
fore conclude thereupon thus: The  
Church being to be latent and inuisible  
for many yeares, so that her place was  
no more to be found; it must accord-  
ingly follow, that there could be no more a  
visibile Church, till some notable men  
were stirred up of God, to raise it a-  
gaine out of the dust.

*Anabapt.*

I graunt that: And notable men  
haue we had.

*Legat. ar.*

The men that began the frame of the  
Church of Israel, were Moses and  
Aaron. The men that began the New-  
testaments Church, were 12 Apostles.  
All these, were furnished with the giste  
of Miracles, for the perswading of  
their hearers: for without Miracle,  
they could not be belceued to come  
from GOD, for establishing a new  
Church-pollicie. Now Father, who  
were the first layers of your Churches  
foundation; They must bring Mira-  
cles

cles with them, or who (but mad-men will take them for new Founders?

My sonne, wee haue had sundry men, that haue been myraculous.

*Anabapt.*

Indeed, Sleidan recordeth your Snapper-doling, and some others, that were marucilous for their Dreames; wherevpon they practised all filthines and intollerable hoodshed. But to passe by that, and the like: Of whom had the first of your people his Baptisme? The first had it (doubtlesse) in the Church of Rome, and so consequently from Antichrist: and Adam the first, being impure, we that follow, can be no better. As is the first fruite, so be the branches. New Baptisme there can not be, till there come new Apostles. New Apostles there can not be, who are not endued (from aboue) with Myracles. Myracles we heare of none, (onely of idle Dreames) and so consequently, no true Baptisme in the earth, nor any one true visible Christian.

*Legat. ar.*

Doe you not belceue your selfe to be one?

*Anabapt.*

Legat. ar.

Not: for after an vcter ceassing of visible Christianitie, there can be no rayling vp of that worke to visible appearance, till Ministers haue begunn it, who may by Myracle confirme their calling. For not our Sauour Christ, would so much as abolish the Shadow and establish the Substaunce, but he would first vnto the people, cleare his calling, by an effectuall declaration of Myracles. And what are you, that you should be beleueed of your bare words?

Anabapt.

I perceiue sonne, that thou art against all Churches, and all Churches against thee, as was the hand of slouting *Ismael*, turned out of *Abrahams* house, the father of beleeuers.

Legat. ar.

You are an old Dunse, to liken mee vnto *Ismael*, a figure of Reprobates. For you and others once graunting, that y<sup>e</sup> Church (according to that in the Reuelation, chap. 6. 14. represented by the Heauens) departing once away, as a Scrowle when it is rowled; must needes therevpon conclude, that there could be no more a true *Esse* of the Church, till (from God) some myraculous

A beeing.

culous Ministerie, should breath new life into the people; as of Stones raising vp Children vnto Abraham.

A true *Ese*, What is that? I hold my life it is somewhat of the *Romane* beastes language.

I despise the seauen headed Monster more then you. Neither care I a straw for Hebrew, Greeke, or Latine: for (thanks to his diuine Maiestie) I neuer was an Uniuersity-man, much lesse an Academicall Diuine, or Theologue; nor haue I troubled my selfe about the Beastes tongue. Onely as in reasoning I haue bin pressed with such a word, I haue obserued it, for slaying (another time) the Midianite with his owne sword.

Fowle Heretike; I would thou knew it, I hate this prophane learning and language, so well as thou, I am a Prophet of the true Church, and yet get my lyuing by making of Swordes, the first calling I was trayned in.

Why, sir foole, you hold the Magistrate, to be onely an Ordinaunce (since Christes

*Anabapt.*

*Legat. w.*

*Anabapt.*

*Legat. w.*

Christes time) without the Church; and that the vse of the Sworde is unlawfull. You therefore in making Swordes, doe vpholde Bloodshed and Warres, which otherwise you hold unlawfull: And so a rancke hypocrite.

*Anabapt.*

Sawcie princocks, the Apostle hath charged vs, to malke in the same calling, wherein wee were called to be Christians: but when I was called to be a Christian, I was a Sword-maker; therefore in that calling I ought to continue.

*Leg. ii. an.*

Gray head, and greene minde; by like proportion I reason thus. The Apostle commaundes a man to walke in the same calling a man was of, when he was called to Christianitie: But when I was called vnto Christianitie, my calling was to keepe an Whore-house; therefore, being now called to be a Christian, I ought yet to keepe an Whore-house. Country-man, take heed of him: for, vnder his plaine habite, boyde of Silke, Veluet, and Pearle, (and yet I warrant thee, of as costly English cloth, as his purse could  
pur

purchase) there lurketh all counterfaite dealing. He would be thought most aduerse to the Romaniſtes, and yet in the doctrines of Predestination, Freewill, and Iustification (maine fundamentall poyntes) he iumpeth one with them: besides that execrable Heresie, that Christ had a Corporall nature from Heauen, not from vs; whereupon must necessarily follow, that then he could neuer satisfie Gods iustice for vs.

Heauens power, how great is thy lenitie, in bearing with such blasphemie. Faythfull Proselite, harken in thine eare, ——— come to me there to night, or to morrow morning, and thou shalt be inspired from aboue, with power to resist all the deuises of such Charmers, charme they neuer so wittily. Farewell deare *Proselite*, for I will trudge before, least my eares become receptacles of his vnhalloved breathinges.

*Anabapt.*

THE



THE FOVRTH DIALOGVE,  
betweene the *Fyer* and  
*Legatine-Arian.*

*Legatine-  
Arian.*

**D**Eare Country man, may I be  
so bold, as to inquire, wherfore  
you come into these partes?

*Fyer.*

Good sir, to speake the truth,  
I came from the Separistes in Lon-  
don, with full purpose to ioyne with  
that Church of them, which is in these  
partes: But meeting with this man,  
as I came frō Flushing where I lan-  
ded, and discoursing with him about  
Religion, I verily resolved to ioyne  
with him and his Congregation: But  
perceiuing by your Dialoguizing with  
him, that all is meere foolerie, to be-  
leeue, that either Ipee, or Brownist, or  
Mal-content, is of any true Church;  
yea, that there can be no Christian com-  
munion,



munion, till a myraculous Ministerie be stirred vp of God, for baptizing people, & calling them into Christian communion; I herebpon, haue giuen him the bagge. Fish where he shall, he shall haue no fish of mee. And therefore (good sir) seeing it pleased the Almighty to saue mee myraculouly from Seas (and I perceiue it was, for keeping mee to be instructed of you) my humble desire is, to vnderstand of you, what a soule is to doe in this case, there being not onely no true visible Church on the earth, but also, no true visible Christian: I beseech you pray for me, or else I know not what shall become of mee.

Pray for you I may; but pray with you I may not. Prayer with one, is an action of communion, (as for example, if I should say; *Our Father, Giue Vs this day our bread; Forgiue Vs our sinnes; Lead not Vs into temptation:*) this should imply, that you and I were in communion or christian fellowship. But before that myraculous Ministerie (as afore) shall come and gather the  
*Gentiles*

*Legat. ar.*

*Gentiles* into such communion, and *Elias* come for calling the *Leu. 24*, there can be no such fellowship; and therefore no such prayer. When I come at my Chamber, I will pray for you.

*Flyer.*

I pray you sir, let mee next *Sabboth* day, haue access vnto your Congregation: for, I doubt not, but you haue some Congregation heere in *Zeland*.

*Legat. ar.*

How sillily you speake. I haue all this while taught you, that there is no Church, nor visible Christian in the world as yet; seeing no myraculous Apostles haue yet been sent to Baptize people, and call them into communion, and you talke of a Church. Besides, it is a notable badge of *Antichrist*, for any christian Congregation, vpon the *Sabboths* conuention, (or any other time of the Churches meeting) to admit of any vnbeleeuer or stranger to the Fayth, vnto the Pastorall exercise: For, is it not written in *1. Cor. 14. 22. Prophecie serueth not for them that beleue not, but for them which beleue?*

*Flyer.*

Then I perceiue, that all such, as I haue

haue left behinde mee, haue serued Antichrist in hypocrisie; for they suffer any Infidell to come vnto their exercise of Prophecie, or Preaching. But my Countermen the Flyers, haue herein sinned aboue all: for they permit infidelious Marchantes and others, to come on the Thursday vnto their exercise of Prophecie, when (ten to one) by reason of some vabling cause then to be pleaded, the Congregation meeteth, stayeth, and departeth, without any Prayer at all, or exercise of their propheticall giiftes.

Propheticall giiftes; Propheticall fooleries. *Tom* Lace-seller, and *Abraham* Pin-seller, (so I thinke *M. Henry Barron* spoke in the *Fleete*) must come out and spatter their meanings; and this must be called the exercise of Prophecie.

*Legat. ar.*

O excellent man of God, I am say that we be come now into the tayle of *Midleburghe*: for that will breake off our Discourse.

*Flycr.*

O prophane speech: you should haue sayd, into the *Suburbs* of *Midleburghe*.

*Legat. ar.*

burghe.

*Flyer.*

The word Suburbs, I tooke to be a word of Latine, and so, of the Beastes language; which made me to auoyde it.

*Legat. ar.*

Therein I commende your zeale. For in their Translations, they cannot be contented to say, *My God, my God, Why hast thou forsaken mee?* but before it, they must put downe their prophane Latine, *Ej, Ej anafabashinj.* Nor can be contented to say; God hath sent the spirit of his Sonne to cry, *Father*; but they must turne it, *Abb: father.* At *Amsterdam* I once checked a Preacher (that is now in *England*) for such fooleries; and hee sayd, that it was so in the Originall: but I will neuer beleue it.

*Flyer.*

No sir: these times of Antichrist are not to be beleued.

*Legat. ar.*

Hold you there; and I will assure you to become an excellent Diuine in short time. But we are come vnto the Citie: Where meane you to lodge?

*Flyer.*

I haue Letters to deliuer vnto some English-factors, and they be to supply mee with necessaries. But tell mee where

where I may find you to morrow morning, and I will be early with you:

Harken then, ——— come thither early, and there you shall haue me: but by eight of the clocke, I purpose to set towards *Campere* (a league off; that is, some three English myles) and so I will teach you a Mysterie touching *Christ*, which you neuer learned.

*Legat. ar.*

I thanke you sir: and I will willingly attende.

*Flyer.*



THE FIFT DIALOGVE,

First betweene the *Flyer* and the  
*Legatine-Arrian*: secondly be-  
tweene the *Legatine-Arrian*  
and the *Famlist*.

**G**ood morrow sir, are you setting  
on your iourney,

*Flyer.*

I am: But I want meanes  
yet, for conueying a Bundle of Listes.

*Legat. ar.*

*D.*

*Doe*

*burghe.*

*Flyer.*

The word Suburbs, I tooke to be a word of Latine, and so, of the Beastes language; which made me to auoyde it.

*Legat. ar.*

Therein I commend your zeale. For in their Translations, they cannot be contented to say, *My God, my God, Why hast thou forsak n me?* but before it, they must put downe their prophane Latine, *Ej, Ej anasabathinj.* Nor can be contented to say; God hath sent the spirit of his Sonne to cry, *Father*; but they must turne it, *Abb: fa her.* At *Amsterdam* I once checked a Preacher (that is now in *England*) for such fooleries; and hee sayd, that it was so in the Originall: but I will neuer beleeue it.

*Flyer.*

No sir: these times of Antichrist are not to be beleueed.

*Legat. ar.*

Hold you there; and I will assure you to become an excellent Diuine in short time. But we are come vnto the Citie: Where meane you to lodge?

*Flyer.*

I haue Letters to deliuer vnto some English-factors, and they be to supply mee with necessaries. But tell mee where

where I may find you to morrow morning, and I will be early with you:

Harken then, ——— come thither early, and there you shall haue me: but by eight of the clocke, I purpose to set towards *Camp tere* (a league off; that is, some three English myles) and so I will teach you a Mysterie touching *Christ*, which you neuer learned.

I thanke you sir: and I will willingly attende.

*Legat. ar.*

*Flyer.*



THE FIFT DIALOGVE;

First betweene the *Flyer* and the  
*Legatine - Arrian*: secondly be-  
tweene the *Legatus - Arrian*  
and the *Famulist*.

**G**OOD morrow sir, are you setting  
on your iourney,

I am: But I want meanes  
yet, for conueying a Bundle of Listes.

*Flyer.*

*Legat. ar.*

D.

Dsc

Flyer.

Doe you then deale in Cloth-listes? I haue heard, that it is a very good Marchandize. Well sir, if they be no moe then these, I can easily carry them vnder my Cloake.

Legat. ar.

I thanke you for it: you shall so saue me a few Styuers.

Flyer.

I haue coucht them vnder my arme very well. Let vs now set on our way. And I pray you sir, now discourse of the Christ, as you last night promised.

Legat. ar.

I will. If you marke all the limmes of *Antichrist* (whether Papist, or Protestant, or Anabaptist) you shall find them ignoraunt (euery of them) of the true *Christ*. The Papist & Protestant, doe hold him, *God and Man*: so doth the Anabaptist; but with a difference. The first hold, that hee is very God essentially; and very Man of man essentially. Yet seeing the word (*Essentiality*) seemeth to be deriued of the Beastes language, I will rather vse the word *Substantiality*.

Flyer.

And I thinke sir, that that word sauiours somewhat of Romulus; for I remember, that in their Latine Grammer,



met, there is, *Substantium hic hæc hoc.*

O, you begin to abounde with the true Spirit, that will lead you into all trueth But Country-man, as the Apostle could not sayle thorow the Seas, but in the Ship whose badge was the prophane *Castor* and *Pollux*; so, neither can we sayle thorow these Discourses, but in wordes stamped with the Image of the Beast.

*Legat. ar.*

O most excellent Theologue, I neuer obserued that comparison.

*Flyer.*

You shall heare more excellent thinges then these. How the *Protestant* and *Papist* doe hold Christ, wee haue learned at home. Now for the *Dowper*, that is, the *Anabaptist*, he holdeth him very God, passing through the *Virgins* wombe (as wind through a pipe) taking nothing of our nature, (because then he should be a sinner) but bringing a bodily substance with him from Heauen: whether fetcht out of the Fathers diuine substance, or out of the Angels spirituall substance, or out of the Heauens substance, they know not. But the very

*Legat. ar.*

trueth is, Hee is to be helde a meere Man, as was *Peter, Paul*, or *I*: Onely, whereas Wee haue the Spirit in measure, & were borne in sinne; Hee had the Spirit beyonde measure, and was borne free from sinne. As for the Scriptures tearming him sometimes, *G O D*, it intendeth not his Essence, but his Office; and you know, that in such respect, the Magistrate is called *G O D*. And herewithall let me tell you, how lately in *England*, I gaue a Magistrate the bagge. I being conuented before him, hee begins to puffed; he strokes vp his forehead, and then sotted out this question. Syrrha, doe you hold, that *Iesus Christ* is but meere man as *I*, or an other man is? To whom I answered: They abuse mee, and haue abused your eares, that haue reported any such thing of mee. Then (quoth hee againe) doe you deny *Chr. st* to be *G O D*? To whom I answered. No sir, I doe verily belecue that he is God. Doe you so? That doe I (quoth I.) Then (quoth he) thou art of mine owne Religion: Fare-fall thy heart,

heart, for so satisfying mee, and my learned brother here: Goethy wayes, thou art an honest man I warrant thee. And so was I quickly dispatched. The foolish Flat-cap thought, that by my graunting *Christ* to be God, I had meant as he meant; namely, God by *Nature*: whereas I meant, God by *Office*.

*Notable learning: rare learning.*

*Flyer.*

*Legat. ar.*

Now sir: it being meere Man that sinned, it must be meere Man that must satisfie Gods iustice: and therefore at first preached, That the Womans seed should breake the Serpents head. As also, that he should be a Seed deriued from *Abram*, from *Dauit*, from the Fathers: which accordingly in his time, came to passe; and accordingly by suffering the ignominious death of the Crosse, he satisfied for man; the righteous dying for the vn-righteous. But stay, is hee not some *English-man* that runneth after vs?

*Flyer.*

I thinke (sir) it is one of the Hy-duch, that passed in our Shippe. An odde fellow I weene, if so one could

D 3.

sound

sound out his Religion.

*Legat. ar.*

Lay your Fardle downe, and that shall seeme cause of our staying. But what causeth you to thinke he is of some odde Religion?

*Flyer.*

For that in some discourse betwene him & another, he seemed to conclude, that the Serpent which tempted Eve, was but some creeping crookednesse of minde, winding from God. As also, that Christ and Antichrist, were no reall persons, but fashions of minde.

*Legat. ar.*

Au, au, I know then what he is: he is a plaine *Famulist*. They teach al their rudiments to their children, by a familiar kind of Play, which they tearme, *The Interlude of mimes*. It was penned by one *H. N.* an *Fly-butchery*, who also hath left in writing very many Bookes of that abstruse kind of learning. Some of our late *Brownists* are entred into that *Familie*. I know a \* Weauer in *London* (he was sometimes a Clothier of *Somerfet-shire*, and after that, first a *Brownist*, then an *Anabaptist*, now a *Famulist*,) hee will say, that now in one quarter of an houre whilst he

\* *Io. L.*

a Weauer.

is in his Loom, he can comprehend  
farre greater Reuelations of the spi-  
rit, then (whilst he was out of that  
*Familie*) he could in his whole life.  
But say you nothing, I will seeme ig-  
norant what he is.

Sacrament a Godt; how wearie I  
am, in running after you, *M. Fryer.*

I thought it was you, Hans.

And you be not out of breath sir,  
I would we might talke of Religion.

Mary, best of all; and the spirit of  
*Loue* be our direction.

What Religion (I pray you) be you  
of?

Seeing you manifest your selues to  
be religiously affected: and second-  
ly, seeing we are out of the shot of the  
Magistrate, I shall freely tell you  
what I am: I am of the *Holy family of*  
*Loue*; a Family in God, and in whom  
God is: for God is *Loue*. And out of  
this *Loue*, there is no beeing in life.

Au; the Author of your Religion  
is *H. N.* or *Henric Nicolait* the Ger-  
maine.

The Characters *H. N.* be Cha-  
D 4. racters

*Familist.*

*Flyer.*

*Legat. ar.*

*Familist.*

*Legat. ar.*

*Familist*

*Legat. ar.*

*Familist*

acters in the diuine being, and not for flesh & blood to attaine to. They be Characters of the Prophet of *Loue*, as *α* and *ω* (the Greeke *Alpha* and *Omega*) be Characters in the Reuelation, of the prophet of Grace; or rather, of the *Louely-being*; whom onely the spirit of Wisedome can attaine to.

*Legat. ar.*

You are all in your *Louely-beings*; specially when you are all gathered into your Church called *Paradis*; and there being naked, and not ashamed.

*Familist.*

Floute not Brother, at the *Louely-being*; nor at the power exhibited of the diuine influence, vnto such as are Deified, and God in them Hominified. Such perfection is in the *Family of Loue*, as nothing mooueth in them but *Christ* and the annoynted *Loue*.

*Legat. ar.*

What make you then of this flesh, or earthly body?

*Familist.*

That (deare brother) is nothing but the Beastes skinne wherewith God clothed *Adam*; which is in the end, to turne backe into the mother-earth, the spirit being then clothed with a garment that is from heauen, all beautified

tified with the *Louely-beeing*.

Surely, this man speaketh deepe matter. It halfe astonisheth mee.

Your *H. N.* hath giuen you a Testament, farre beyonde the Bibles Testament.

Flout not Brother; for the *Louely-beeing* teacheth all loue and meeknes, with all simplicitie. Did not *Iohn* (a man full of the *Louely-beeing*) did hee not in *Reuel. 14. 6.* see an *Euerlasting Gospell* caryed through the middest of Heauen, to be preached to this last age; for the former Gospell perished by the power of the Beast. The two Prophets (*Eyeth* and *Loue*) were slaine by him, and their carcases onely remayned in the streetes of the Harlots Citie: that is, the spirit and life of *Eyeth* and *Loue* were gone, and onely a litle outward profecssion of them left in the Beastes congregation. Leau your Scripture-learnednesse, & submit your selfe to the spirit of *Loue*, and you shall not neede to be taught any thing, but as that spirit shall teach you.

You

*Fyer.*

*Legat. v.*

*Familist.*

*Legat. ar.*

You are a paultry Heretique, for calling the Bibles sayth, by the name of Scripture-learnednes.

*Familiſt.*

Deare Brother, rayle not : but submit your ſelfe to the *Louely-beeing*.

*Legat. ar.*

You are a louely-Aſſe : and there is a louely boxe on the eare for you.

*Familiſt.*

Will you prouoke mee? Will you prouoke mee?

*Legat. ar.*

Whya ſir foole, your opinion of *Loue*, is againſt fighting.

*Familiſt.*

Do not prouoke mee brother : for though I am of that opinion, I am yet clothed with the old fleſh.

*Flyer.*

Arrian, take vp there your ſardle of *Lyſtes*, and be your owne Porter : I perceiue the Diuell raging in thee, and the ſpirit of Loue in him. And were it not, that the Louely-beeing forbids me, I would coniure the Diuell in you with this Cudgell. Huſſe not, ſpeake not, take vp your lowly-*Lyſtes*, and packe about your buſineſſe, or I proteſt by the veritie of my ſayth, I will teach you to abuſe the Louely-beeing. No Church? No Chriſtian? Then haunt Dogge, damnd of thine owne con.



conscience.

Louely Brother, feed your enemy,  
but beat him not. Come Brother, and  
wee will turne vpon the right hand,  
and so walke together in peace, accor-  
ding to the instinct of the *Louely-  
being*. The Port-bell ringes, it is now  
about the eleuenth hower: The Gates  
will quickly shut vp for dinner time:  
And therefore we will leaue off talke  
till we come to some Tap-huis, spa-  
ring our tongues, and taking more of  
our legges.

With heart and good will, O reue-  
nerend father of Loue.

*Familiar.*

*Flyer.*

THE



THE SIXT DIALOGVE,  
betweene *Flyer* and *Famulist*.

*Famulist.*

**N**OW *M. Flyer*, you are welcome to my Slaep-huis. I am gladde wee be so freed of the proud brabling *Arise*. Hee holdes that the Sonne of God was the beginning of creatures; that is, in his sense, the first Creature that the Father created; as his companion the *Leuauist*, doth also hold him to be that created Light, which *Moses* sayth, was called out of darknesse: and this because *S. Iohn* doth call the *Word*, by the tearme *Light*. All these hereticall conceites doe flow from their literall senses of Scripture, being farre from vnderstanding the hidde thinges of the Law. Therevpon also insueth the dissensions and tyerie contentions of all Heri-

Heretiques, euery one maintayning his owne sense, with Fire and Fagot : whereas the spirit of *Loue* teacheth his people, to be peaceable with all, and in all outwarde ceremonies and seruices, to be pliant to all men and their lawes; becomming all vnto all, for winning of some: at least for their owne peaceable beeing, in the seruice of the *Loue*.

To say the trueth, I can see neither Papist nor Protestant, Brownist nor other, but they be voyde of that *Loue*, that should abounde towards all; as Gods loue is towards all. And that is a plaine signe, that God is not amongst them.

*Flyer.*

Sure your selfe so. But it will not be amisse Brother, now we be a litle cooled, to drinke a draught of Beere. *Tannikin, Tannikin*, tap de Can, *Tannikin*. See you (brother) that Cherry-cheeked Damsell that tooke vp there the Stoap-kan?

*Famillist.*

Yes; and a very proper Mayden as I haue seene.

*Flyer.*

Could you behold her naked, and not

*Famillist.*

not lust:

*Flyer.*

No man were able to do that.

*Familist.*

O, you'r deceiued: There is no one Goddified amongst vs, but can behold many of them naked, without any carnall lusting. And were not that perfection heere to be had, then the second *Adam* should be inferiour to the first *Adam*: and so consequently, no true recouerie of Apostacie, nor entrance into Paradise.

*Flyer.*

Is it possible, that I should euer come vnto that perfection?

*Familist.*

Yea, submitting your selfe to the *Louely-becing*, You must first walke through the first dayes worke which God createth: then through the second: after through the third, fourth, and fift. Comming afterwarde to the sixt day, you shall become an *Adam* made in the likenesse of God, and shall behold *Eua* naked, and neuer be ashamed.

*Flyer.*

This soundeth somewhat which you speake: but I vnderstand it not.

*Familist.*

Come *Tamasken*, How doest thou Wench: let vs kisse, and tell me how thy

thy pretty body doth? ———

Why, how now sir? Are you a man that is Bobolysed, and hanges at a Wenches lippes so wantonly?

*Flyer.*

O sir, she is of the seed of the *Louely-beeing*. We but *Loue*, we lust not, as you and others would, that be out of the *Louely-beeing*.

*Familist.*

Louely-beeing call you it? Keepe your Loues & your Lusts to your selfe; & God giue me to see mine owne home againe. There is money for the Beere, and adue letw leacherous Familist.

*Flyer.*

I pray thee, sweete Brother stay, & take knowledge of the *Beeing* that is in *Loue*.

*Familist.*

That's enough for Tannikin to take knowledge of. For my part, I can neither looke, nor thinke of you, but I shall be truely ashamed: and therefore adue you shamelesse companions. O Lord, pardon my great sinne committed against thy Church in England: and for thy Donnes sake, bring mee to be truly reconciled to that Church againe. —

*Flyer.*

I returne, I returne; sweete Father of Heauen, keepe me in my returne.

THE



**The Seuenth Dialogue,**  
*betweene Flyer and Mediocritie.*

*Flyer.*

**W**H is that which goes a-  
 foze: mine old friende Me-  
 diocritie?

*Mediocri.*

VVhat M. *Flyer*, I heard  
 you were gone beyond-sea.

*Flyer.*

I haue been beyond sea a few dayes:  
 This forenoone I but landed, and so  
 am setting homewardest as fast as I  
 can.

*Mediocri.*

I pray you what a Land is it, you  
 haue been in?

*Flyer.*

Surely I can not tell. All the time  
 was there taken vp with the matter of  
 the Tongue, as I had no leasure to  
 suruey the subiect of my Fecte. But  
 this I am sure, that a man can not passe  
 there

there by the by-way, but hee shall be assaulted with one transfozned spirit or another. Neuer in my life did I meete with such Heretiques, and deceitfull Hypocrites. Had I not seene, & heard, and felt, I should neuer haue beleened.

I am glad, that you haue learned by Experience, what you would neuer learne by my tender Information. But I pray you, How stand you now affected for Religion?

*Medioc.*

Stand, quoth yee; I haue been so much acquainted with falling, as I know not well what to say vnto standing. Meeting with an Anabaptist, and vnderstanding the groundes of my Separation; hee, by strength of the same groundes, did beat mee from that hold, and spight my heart, made mee to graunt a separation from Doctrine, so well as from Discipline: so that I was ready to turne Anabaptist.

*Flym.*

Then I met with a Legatine-arrian, (a perillous fellow,) hee vpon the graunt of no visible-Church for the time of Antichristes raigue, did vnuoydably conclude, that neither any  
C. visible

visible Church could yet bee, till God rayled vp new Apostles, who might with Doctrine and Myracles, gather people to the true Fayth, & so incommend vnto them the Sacramentes and other Ordinaunces. To him, ouer-night I consented: but harke what fell out the next day in the morning.

Next day I met with a Familist. Hee by his talke of Loue, Loue, and the beeing in Loue, and nothing but Loue, so preuayled; together with his cunning glozing on Scripture, as I left all, to follow him, till I see his beeing in Loue and Lust, with Tannikin the Tapster: which shamefull sight, made mee to bid, Fie on them all. And turning my face homewardest againe, I pluckt vp my feete, to Flushing I came, stayde the Winde a while, had Shipping readie, and to Grauesend I came in a few howers. God haue the prayse for all his merities.

*Medioc.*

Then I hope, that you will returne againe to vnite with our Church.

*Fyer.*

If I doe not so, I must turne Turke, for any thing I yet see. I am  
some.



somewhat ashamed to returne; First, for that I should be thought to be vnconstant: and yet constancie in a Schisme, is but obduration in ill. Secondly, I feare to become a leaſt vnto many, for hauing so foolishly consumed my Patrimonie: and yet better be flouted at of a few men for a time, then to be perpetually leared at of Diuels.

Brother, brother, be contented to beare your shame, for passed folly. Know, and reuerence your Mother, notwithstanding her wantes. Her wantes be of the *By*, not of the *Mame*. She hath the *Word of eternall life*: then whither will you goe? Antichristianisme (as I often told you) consistes not in euery ill; for then euery soule vnder heauen should be Antichristian: but it consistes in such an euill as is fundamentally opposite to the Gospell, that is; to the Doctrine of Fayth. For which cause the Apostle tearmeth *Antichrist* such an *Aduersary*, as is *\* Antikeimenos*, the layer of an opposite foundation. And such a one indeed, were he an Angell from Hea-

*Mediocris.*

*\* Ioh. 6. 63.*

*\* 2. Thess 2  
4.*

\* Gal. 1. 6, 7,  
8, 9.  
¶ Math. 13.  
24. &c.

uen, is to be helde \* *Anathematized*.  
The very ¶ Wheate-fielde it selfe,  
(Christes possession) hath Tares not  
onely in it, but also in Communion  
with the Wheat. Yea, in so strict com-  
munion with the Children of the  
Kingdome, as such euil-ones cannot  
be excommunicate with the good of  
the Church; and therefore permitted  
to grow, till GOD weed them out.  
The Tare is not euery euill, for then  
euery euill should grow, and the  
Churches censures were idle: but  
they be such euil-ones, as can be no  
more remooued with the Churches  
good, then Tares from Wheate, with  
which it first groweth vp hypocriti-  
cally as Wheate: but in time disclo-  
seth it selfe for a close winder about,  
not an vpright grower.

Wantes are to be lamented, and  
the good not fled from: much lesse  
condemned for no Wheate, because  
it standes in some communion with  
Tares. Other Weeddes that grow loose  
from the Wheate, are timelily to be  
remooued; and yet if the Husband-  
man

man sometimes neglect that duetie, God forbid, that we should therevpon conclude, that all the Wheate is no more Wheate; and so no visible Christian in the Lordes possession.

Nor do the Holy thinges of God, cease to be Holy, because they be sometimes conueyed to euil-ones, so well as to them be good, (euen as the Raine is the same, which God sendeth vpon the Wheate & Tare, Hearbe & Weede:) but the Holy thinges prophaned, become \* Iudgement to the prophaners, and yet cease not to be Holy (be it *Word* or *Sacrament*) to the Reuerend receiuers.

\* 1. Cor. 11.  
29. &c.

O Brother, the Sacrifices were seasoned with Salt, before they flamed on the Altar: and so should our soules be seasoned with Discretion, before they flamed in our Churches. Some haue Knowledge, & no Zeale; a cold House must there be kept: and some haue much Zeale, and small Skill; no maruaile if he set the House on fire.

\* 2. Tim 2.5.

No man (sayth the Apostle) \* striving for a maisterie, is Crowned, except

*Error on the right hand.*

cept he strue as he ought. This is farre from beeing as it ought.

1 To call our Mother (the Church) an Whore, because she hath some wantes; or in somewhat crosseth our humour.

2 To spit in her face, and to runne away from her, so soone as we thinke we can shift for our selues.

3 To goe and bande our selues with other *Mal-contents*, for murdring our Mother, as hauing no life of God in her.

4 Yea, to proclaime all her Children Bastardes. For if she were neuer a true Church, neuer married to *Christ*, then could she nether bring foorth a lawfull, but a bastardly-seed. And so, all our holy Martyrs (dying in, and for the same Fayth) should also with vs, be Aliens from the life of *Christ Iesus*. Fearefull actions, & blasphemous conclusions. But better it can not be with such as withdraw vnto perdition. O my soule! haue no pleasure in them.

*Flyer.*

Sweete Mediocritie, I now see the soundnes

soundnes of al these conclusions, which  
befoze Experience, I but held as pleas  
for corruption. God lay not that sinne  
to my charge; and hee, for his Sonnes  
sake, reduce other wandring soules, to  
peaccable vnicie with our Church; that  
so we may be as one flocke, vnder that  
one great Archbishop of our soules,  
Christ Iesus. Amen.

*Amen.* Now we be come to the  
Citie; and it is hy-time for him to  
eate, that did not eate any thing to  
day. I would pray you to walke  
home with me, & to take part thank-  
fully, of such as God shall send for the  
present,

*Mediscri*

I thanke you sir. Hauing gotten  
the citie againe on my backe, me thinks  
I am as the Prodigall, that hauing left  
a company of filthy Swine behinde  
him, hath got his Fathers house on his  
head, where he may feed comfortably,  
and sleepe safely.

*Flyer.*



CERTAINE POSITIONS, NECESSARILY  
to be held, for auoyding  
errore: first; touching  
the Church; secondly,  
Antichrist.

*Touching the Church.*

1 **T**HE Church of God, had a  
visible beeing vpon Earth,  
from *Adam* vnto *Christ*, or  
else *S.<sup>t</sup> Lukes* draught of the  
Genealogie, were to small or no pur-  
pose.

\* *Luke* 3.  
23. &c.

2 The Church of God, from  
*Christes* time hitherto hath, and to the  
worlds end shall haue, as true a visibi-  
litie as the former; *Christ* hauing no  
lesse care ouer his Church in her  
Full-age, then hee had before in her  
Non-age.

*Mt.* 16.18.  
& *ch.* 28.20.  
*Reu.* 2.17.  
& *ch.* 21.23  
*Gal.* 4.26.

But

*Positions touching*

3 But as the Church of the olde Testament, was not alwayes alike visible: so neither this of the new Testament.

4 For as the Church is compared to the Moone; so in the Moone wee see much change; Inow more, and Inow lesse seeable and lesse glorious. And howsoever sometimes shee bee quite latent and hid to some part of the Earth, yet to some other-part of the Earth, she is ever patent and visible. And even so it is with the Church in this life.

5 And as shee is compared to a Wheat-field, in the midst whereof some enimie doth secretly sow Tares: So, shee consisting of the Children of the kingdome, shal have to her grieve, Children of the wicked, in midst of her bosome. Howsoever at the first plantation by the Apostles through all Nations, she was excellently visible; yet afterwards, her Field is overgrowne with euill; to the vexation of waking Ministers: And so shee is to continue with grievance of spirit, till the

\* Math 13.  
24. See for  
this, my  
Arridon.



the great Haruest time, that there can be a separation made, without violence vnto her body.

6 As shee was represented by • *Salomons* Temple, which is Inow all beautious & rich; Inow robbed and spoyled, anon consumed to the earth; but afterwardes (as *Ezekiel* saw) ray-fed vp with greater glory: Euen so, the Church in her beginning, was glyrious; by Kings bringing their Crownes to it, she became rich. Afterwardes, sacriligious persons fleeced her of her Plate, carrying it into the house of their God *Belly* not *Bell*. And in the end, she shall be layde flat with the Earth, & passe as refyned through Fire. But an happy Resurrection shall be made, to the augmentation of her glory-eterall. And that, and no other is her Re-plantation.

7 Idolatrie set vp in the Hy-places of *Israel*, from the time of their • Schisme from *Judah*, till their deportation, it neuer caused a *Nullitie* of the Church, howsoeuer a *Diminution*. And therefore it was, that the Lord not onely

\* 1. Cor. 3.

16. & 2. Cor.

6. 16.

\* 1. Kin. 12.

18.

• As Elias,  
Elisha, Ho-  
seah, Amos,  
Jonah, with  
others.

only called *Israel* his people, but also  
raysed vp \* Prophets vnto them con-  
tinually; hauing also amongst them,  
whole schooles of Prophets, and Pro-  
phets children, euen in the corruptest  
times. The same may be sayd of *Ju-  
dah*, when Idols were reared vp in the  
Temple. The like also may be re-  
membred of *Israel* in *Egypt*, Ezek. 20.  
5. &c. The reason is rendred: some-  
times for the sakes of a few, he spareth  
many. Sometimes againe, he will not  
take the aduantage against her, for  
his owne names sake.

8 Sometimes the Church restes  
in orderly constitution, as in *Judea*:  
sometimes shaken out of order, as  
was the Apostolicall Church at *Jeru-  
salem*; and caried away captiue, as  
the *Jewes* were for seauentie yeares.  
And yet, whether in Constitution or  
out of Constitution, ordred or disor-  
dred, she was truly visible; *Secundum  
Maus & Maus*. A lesse priuiledge,  
the Church of the New Testament,  
cannot haue.

9 That Commaundement in  
Math.

Math. 18. *Tell the Church*, is an affirmative iniunction, as is that, *Three times a yeare every male shall come to Ierusalem.* As these three times a yeare could not be obserued, when they were in Captiuitie: so neither the Church could be told, but when she was vnscattered, and in some tollerable constitution. Commaundements Affirmatiue do not alwayes binde; but Negatiues doe. No euill forbidden, may be done at any time; but many Affirmatiues enioyned, may sometimes be lawfully vndone, because the occasion or meanes of doing them, is lacking. The *Romans* therefore presse that *Die Ecclesie*, to no purpose.

10 The Church so alwayes, hauing some visible face, it must ineuitably follow, that Hel-gates neuer preuayled against her. And so by consequent, that that doctrine of Fayth in Christ which *Peter* preached in *Math. 16.* it neuer sayled in the Church, but of some of her members, haue been held and preached truly and effectually; and so, that is, the Ever-

\* In Reuel.  
14. 6. it would  
be turned,  
*The euerla-  
sting Gho-  
spel*; rather  
then, *An  
euerlasting  
Ghoſpel.*

\* Euerlasting Ghospell spoken of in  
the *Reuelation*, which in the last times  
(maugre the Beast) is preached as  
farre as the Heauens extend.

*Touching Antichrist and  
Antichristianisme.*

1 **A** *Ntichrist*, implyeth either  
one that is opposite vnto  
Christ; or one that taketh  
falsely vpon him, the place  
of Christ. If he take vpon him the  
place of Christ, it is (as the counter-  
faite Lambe in *Reu. 13.*) to dispense  
saluation by a contrary meanes; as is  
the doctrine of Iustification (before  
God) by *Workes*; the Ghospell saying  
the contrary, \* *Not by Workes, but by  
Faith.*

\* Gal. 2. 16.

2 As he is opposite vnto Christ,  
so specially (and in Scripture-sense,  
in a manner, onely) for that he tea-  
cheth a contrary Ghospell; that is, A  
glad tydings contrary to that of  
Christ:

Christ: and so it comes to the former, according to his title *Antikesmenos*, obserued from the *2. Thess. 2. 4.* giuen also in *1. Cor. 16. 9.* to such as opposed to the foundation of Fayth, preached by the Apostle. Sottish therefore be such Schismatiques, as haue taught, that euery euill is Antichristianisme. They may as well say, that euery one of Gods Children hath Antichristianisme in him; and in sinning whatsoever sinne, he is an Antichrist. And as foolish haue they been, who conclude all (vnder any Apostaticall Pope) to be damned as Iymmes of Antichrist, when as vnder the most corrupt regiment, many (howsoeuer ignorantly stayned with sundry euils) haue held the Ghospels\* foundation, euen the doctrine of Iustification, most truely and soundly: *Sed vno malo concessio, sequuntur infinita.*

\* 1. Cor. 3.  
17, 12, 13,  
14, 15.

3 Antichristianisme so properly vnderstood, is a matter of *Doctrine*, not of *Discipline*: a matter of *Fayth*, not of externall *Police*. And not of any *Doctrine*, or any *Fayth* but a *Doctrine*

Doctrin opposite to that Fayth, which is to be had in Christ Iesus onely, for perfect iustification. And that aduerse Doctrin, is as that sting of the Locust-scorpion in *Reuel. 9.* which exceedingly paineth the seduced soule, bringing it to plaine desperation. For howsoeuer the doctrine of *Iustification by Workes*, doth looke amiably at the first blush; yet when that soule shall lay her Workes to the ballance of the Law, it shalbe so farre from finding comfort in it, as it shall despaire, & seeke by vntimely death, to strangle the Remembrance of it.

4 The Antichrist, or *Antichristenist* considered then as *one Man*, is the whole corporation of such people, as teach an opposite ground, to the ground of the Gospell; wherevpon unhappily, they may build much other euill: but all that is of the *By*, not of the *Mayne*; and yet condemnable also: With which *By*, or euill accidentes, the truest Church and Christian, in this life, hath, is, and shalbe more or lesse cumbred; and yet not there-

therefore *Antichristian*, seeing the and they be found in the foundation of the Gospell. For the Foundation held, there may be Straw, and other Fooleries (through ignoraunce or weaknes) buylded vpon it, nothing futable to the ground, and yet the builder saued, though (as the Apostle teacheth) \* it be as by the Fyre. But a contrary foundation layd and held till the end, it auayleth nothing what Golde and Siluer was builded vpon it; for the foundation sinketh, and man and all (standing vpon it) perisheth.

\* 1. Cor. 3. 15

5 This \* *Man of sinne* then, must be considered, not only in the whole, as one Corporation; but also in the partes or members, which concurre to the beeing of that Body: and both of them according to their *Place* or situation. The principall members of that body, are registred of *S. Iohn* in his *Apocalyps* to haue the Seauen hilled Citie (*Rome*) for their place. The members in subordination to the former, are of him compared to *Waters*,

\* 2. Thess. 2

3.

for

for their multitude and variable noyse of language, because that *Rome* was to haue, people of many Languages subiect to the Doctrine, that should flow from that Sea. What soule then soeuer (whether in the Church of *England*, or other true Church) shall submit it selfe to *Antikeuxisme*, it longeth to the *Romish*-head. And whatsoever soule, within the territories of *Rome*, shall submit it selfe to the contrary foundation which is in Christ Iesus, such a one appertaineth to that body, whereof Christ is the head: and indeed, is a fellow member with vs. For euery one that walketh, eateth, and sleepeth in a Kinges Court, is not therefore of that Court: nor euery one that dwelleth, and hath ordinarie communion with a Kingdome, is therefore one with that King in the foundation of subiection. None therefore, can iustifie all within a true visible Church, nor condemne al that be within the Beastes visible Kingdome; seeing all *With* in it. are not essentially *Of* it. Being one in the foun-




foundatiō, one is so essentially of it: but if seuered in the fundamentall poynt of obedience, then such a one is but a member *Accidental*y. And Accidents, specially proceeding of weaknesse, may burne and be consumed, without detriment to the foundation, or him that in humility resteth vpon it.

6 Which ground held, the *Romanist* is easily answered. Hee asketh, Where our Church was 200. yeares since? I answer; As there might be some part of the Church, in some part of the earth, though to vs vnknown, euen as wee are vnknown to some partes of the earth: so, our Church hath been where their Synagogue hath been, and many of the members of it, still persecuted by them. Besides, they were to come into the Church, as Tares came into the Wheat-field, by way of vsurpation, not right. And this the Apostle foretolde, when he sayth, that the *Antichrist* should sit in the Temple of God. God reared a spirituall Temple at Rome, (as appeareth in the Apostles Epistle to that

2. The. 2. 4

Church) but afterwarde, the *Man of sin.* entred into the Lords House, and there not only laboured, to ouerturne the foundation laid in Christs-blood, but also layd a contrary ground as fast, as he could pull vp the other. Vpon which, that Church became for constitution, like vnto the ten Tribes of *Israel*, when their Calues were reared vp : Which Calfe since, in the time of the *Romanistes*, is turned to a Bull ; howsoeuer we (with *Isa.*) cannot meete with the *Papal* Bull, but we baite him. The veritie of all this will better appeare, when hauing read the Epistle to the *Romanes*, it shalbe examined, whether wee or they, be furthest departed from the veritie of that Doctrine, which that Church first held : And then I am sure, that their part of the Cake, is like to prooue dough : • *Amen.* But as for the *Romanist*, he falls into the Errour of the left hand : and that kind of errour, may come to be touched in his season.

Thus briefly, touching the Church, and that her aduersary, *Antichrist*.



## THE SHEPHEARDS Elegiaque Epilogue.

**Y**OU Shepheards of our Lawnes, leane off your layes,  
Alacke (for woe) these be no ioying daves.  
While many of our Sheepe do peake afide,  
Staring for Daintrels, in their height of pride,  
(O welladay) then prowling Reinard teares,

And learing Wolues do take them by the eares;  
And from their iowles do squeeze the crimson die,  
Where-with life endes. Accurst Phlebotomie.

Or if you needes must strayne an Oten-pipe,  
O let' be Greene, to shall it cry and shrike;  
And bubble forth some iucy fainting teares,  
Which may procure some mones of all it heares.

A neede of *Jahs* Staffe (if e're) to beat  
Backe these blood-suckers, which make Lambes their meat.  
Poore Lambes their meat, alacke and welladay;  
Wring hand in hand, in rourne of Roundelay.

*Aminas*' Crowne (for she was worth a Crowne)  
Her Head I found (last day) aback the Downe.  
There litle *Lucrece* with her specked powle,  
Was sleest of all her Wooll, poore pretty fowle:  
But as she ready was to gasp last breath,  
I came (good hap) and rescued her from death.

*The Shepheards Elegiacque Epilogue.*

Black *Will* that time was joorring of the Fox,  
And so escapt, with losse alone of locks.

Great *Megge* was tangled in a cursed Bryer,  
Bald-pated all, like to an holy Frier,  
That lately had been in the Pollers hands :

I troe she will no more come in these hands.

But ayes me man, aback the Poplar tree,  
Where Shepheards ate their shaled Pease with glee,  
And in the Trench (about that Table square,  
Compact of Dazy soddes, but now all bare)  
There, there (woes mee) three Tups haue left their lyues,  
With sundry scores of their poore Lambs and Wyues.  
Heere lyes a lock, and there a scrap of skin,

The botthom of the Trench, the bloods lyes in;

And then (vile sacriledge) the vpper seat

Where Vmpire of the Shepheards sits at meat :

There, there the Wolves haue tramped and trod,  
And cast their Gorge vpon the Royall sodde.

Yee Saepheards of our Lawnes, it resteth, All  
Ioynt heart and hand, for keeping of our Stall.  
Wee negligent haue been (indeed) too long,  
While euell Cattle are become too strong.

Wee sing of matters fatte beyond the Sun,  
While all this mischiefe, heere at home is don.

I feare, I feare, that some in Shepheards pay,  
Be one in night with Wolves, with vs i the day,  
Iwis, our Master can but take it euell,

His Sheepe the ugh lacke of food, run to the Deuell.  
Not euery Sonet is for selfe-same turne,

(For some euile ioy, and some enioyce to moorne)

Strow, it ow that Fodder, fore your Charges faces,

Which may them keepe, from foraigne vncouth places.

And with your eye so lead them in the way,

*The Shephearas Elegiaque Epilogue.*

As (illy-scules) they may no longer stray,  
They may no longer stray, but able bee,  
Throug'h all their flattering stratagems to see.

Meane time I iudice I iudice *Maryah* stray,  
Returne that sheepe ô Lord, ô Lord I pray.  
Returne I humbly pray, Returne them all,  
That truly long vnto our Maisters shall.

FINIS.

